# RELIGIO MILITIS.

A

# SERMON

Preached to the

## Artillery-Company,

October 24. 1672.

At St. *Michaels* in *Cornhil.*

By *JOHN MERITON*, D.D.

*LONDON*
Printed for *Ralph Smith* at the Sign of the *Bible* under the Piazzo of the *Royal Exchange* in *Cornhil*, 1672.

BIBLIOTECA BODLEIANA

# A

# SHORT

## Ancient

## Chronicle,

As it may be

By JOHN MILTON, D.

LONDON
Printed for Ralph Smith at the Sign of the
Bible under the Piazza of the Royal

To the Right Worſhipful, and my much Honoured Friends, Sir *Richard Ford*, Knight, Sir *James Edwards* Knight, *Dannet Forth* Eſquire, Sir *Robert Clayton* Knight, Aldermen; Lieutenant Col. *Nicholas Osborne*, Major *John Graunt*, Major *Thomas Beckford*, Major *Thomas Cowden*, Late Stewards of the *Artillery-Company*.

*Worthy Sirs,*

*I Was much ſurprized with your deſire, that this plain Sermon might be Printed: Nor can I yet in cooler thoughts conjecture (though its ſhortneſs, the beſt commendation of bad Muſick, had poſſibly gain-edit a Favourable Acceptance from the Pulpit) what might incline you to deſire its further Publication; unleſs (for I more va-*

*lue your Judgments, than fondly to imagine you could think it worthy) you had a mind to try, whether, in an Age, when many tell of what they know not how to practise, I could shew either* Courage *or* Obedience, *that had discoursed of them. Of both which I have here given some Proof. Of* Courage, *that having, for one Passage, full of* Truth *and* Innocence, passed the Pikes, *I have adventured once more to run the Gantlope; and of* Obedience, *that like the* Centurions Servant, *when you said* Do this, *I have done it; to approve my self,*

*GENTLEMEN,*

Your Ready and Faithful Servant,

JOHN MERITON.

## Josh. 1. 7.

*Only be thou strong, and very Courageous, that thou mayest observe to do according to all the Law, which* Moses *my Servant commanded thee.*

THese words are part of *Joshua*'s *Commission*, that God gave him, when in the room of his servant *Moses* lately Deceased, he appointed him his *Captain General*, for the conduct of *Israel* into the promised *Canaan*. They

had all along, in their March through the Wilderneſs, met with great oppoſition from the neighbouring Countrey's, the *Amalekites*, the *Edomites*, the *Moabites*, taking the Alarm, Muſtered up their Forces, and did all they could, both by Ambuſh and Skirmiſh to obſtruct their paſſage, and make it troubleſome and hazardous: And looking forward into *Canaan*, they had reaſon to look for more and more formidable Enemies; the *Amorites*, the *Hittites*, the *Perizzites*, the *Hivites*, the *Jebuſites*, the *Canaanites*, being all of them in antient poſſeſſion of the Countrey, and withal ſtrangers to God, were not like ſo far to acknowledg his right, as eaſily, and without blows to quit their own to theſe new Occupiers. So that in theſe circumſtances, God ſaw it needful to animate his ſervant *Joſhua*, and put life and metal into him, for carrying on the difficult enterpriſe; and this he doth, by telling him, he will be with him,

Verſe 5. *As I was with Moſes, I will be with thee,*

I

*I will not fail thee, nor forsake thee.* Somewhat like *Cæsars Venite* to his Souldiers, (though infinitely more encouraging, for it was the mouth of the Lord of Hosts that spoke it) Come on, and I'll go along with thee. And he must be strangely faint-hearted and cowardly, that could let his spirit sink, his face grow pale, or his arm shake, with such a second at his right hand.

Which presence of God with *Joshua*, (though a mighty support) was by no means to be interpreted as a discharge from his own diligence and duty, as though all the work were now taken off his hands, and there were nothing left for him to do, *No such matter!* It was rather to excite in him a Masculine and Heroick bravery of spirit, as *Paulus Emilius* prayed to *Hercules* for Victory with a Spear in his hand, μαχόμενος παρεκάλει σύμμαχον τὸν θεόν. God engaged himself not to forsake his servant *Joshua*, and thereby obliged him to look to it, that he was neither forsaken

*Plutarch in vit.*

of his courage, nor his conſcience, *Only be thou ſtrong, and very couragious, that thou mayeſt obſerve to do according to all the Law, which* Moſes *my ſervant commanded thee.*

In which words, as an Epitome, and ſhort abridgment of his *Military Diſcipline*, God charges upon *Joſhua* two things, that would in all things render him a gallant and compleat Souldier.

1. Valour and Courage, *Only be thou ſtrong and very Couragious.*

2. Obedience, and a compliance with the Divine Law, *That thou mayeſt obſerve to do, &c.*

1. *Firſt, Valour and Courage:* The phraſe is doubled, חזק ואמץ and ſo is the command too, in this and the foregoing verſe, that may denote, as the greater ſtrictneſs of the charge, ſo that double courage and fortitude that is neceſſary to make an accompliſht warriour,

The one Natural, as a Souldier.

The other Spiritual, as a Saint.

1. Na

1. Natural courage, which is a ſtrength and ſtoutneſs of ſpirit, fearleſly to encounter hazards and hardſhips, which as it was neceſſary for *Joſhua* in his circumſtances, being to conduct a mutinous quarrelſome people, and combat warlike and combined enemies; So is it greatly requiſite in every Souldier, whether in, or under command, his Art and Profeſſion being to converſe with Sword and Pike, Blows and Bullets, Wounds, and Death in a thouſand ſhapes, and all its grim and diſmal appearances, he had need wear better armor within his breaſt, than that which he puts upon it. Neither the Sword, nor the Sword-man is right metal, whoſe ſoft edge is ſoon blunted, and rebated, with a few hard ſtrokes, and that puſillanimous tenderneſs for life and limbs, that in another man is eaſily overlook't, and paſs'd by as a pardonable infirmity, in the Souldier amounts to an heinous crime, as having in it the baſeneſs of treachery, and being falſe to his truſt and undertaking.

When death, and dangers appear in their moſt frightful, ghaſtly complexion, and threaten high, the true Souldier, with an unappaled courage, makes as brisk a reply as *Brutus* did once to his *Malus Genius*, *Thou ſhalt ſee me at* Philippi, *A match, Ile meet thee.* What a brave ſpeech was that of *Joab* to his brother *Abiſhai*, when encompaſſed with an huge and formidable Army of *Syrians*, *Be of good courage, and let us play the men, for our people, and for the Cities of our God.* And upon the like occaſion *Gentlemen*, the Honour of your *King*, the ſafety of your *Country*, the happineſs and flouriſhing proſperity of this *City* at ſtake, I doubt not in you ſuch a generous and maſculine ſpirit; But God grant there never be greater cauſe to try your Courage, than there is to queſtion it.

Plut. in vit. ὄψει με πρὸς Φιλίπποις, ὄψομαι.

2 Sam. 10. 12.

2. *Secondly*, *A Spiritual Courage* is required that is ſuitable unto Saints; to this the Apoſtle preſſes the *Epheſians*, *Be ſtrong in the Lord, and in the power of his might*,

Chap. 6. 10.

*ight*, and there are three things wherein this ſtrength and magnanimity is eſpecially to be exerciſed,

1. *Enduring Afflictions.*
2. *Reſiſting Temptations.*
3. *Subduing and mortifying corrupt Affections.*

In all which points, there is ſo much the more courage to be uſed, becauſe the enemies to be conquered, the *World*, the *Devil*, and the *Fleſh*, are moſt pernicious and deadly, and the Crown prepared for, and promiſed to the conqueſt, is moſt rich and glorious. So that what God hath (in the Text) ſaid to *Joſhua*, is particularly to be applyed to every *Chriſtian*, as if he were mentioned by name; and ſo much the rather, becauſe the Apoſtle hath already done it to his hand, *He hath ſaid, I will never leave thee, nor forſake thee*: And he hath ſaid, *Be thou ſtrong and very couragious*. Heb. 13. 5.

1. *Firſt, Be ſtrong and very couragious to endure Afflictions.* Every good man eſpe-

especially is in this world exposed to crosses, and troubles, and it well becomes him, with a mighty and magnanimous patience and submission to Gods will, to bear all his burdens, and take them, as the Camel doth his load from his Master, upon his knees, *strengthened with all might, unto all patience, and long-suffering with joyfulness.* The patience and long-suffering of God, is founded in his Allmighty power, *Let the power of my Lord be great,* (saith *Moses* in the behalf of *Israel*) *according as thou hast spoken, saying, the Lord is long suffering.* And when God is pleased to send crosses, and calamities, all our might, and power is to be exercised, in Patience and Long-suffering. Κακοπάθησον, 'tis Saint *Pauls* word to *Timothy*, endure hardness; And it is urged with this Argument, as he would approve himself *a good Souldier of Jesus Christ. Quid facis in Christi Militiâ delicate Miles?* What makes the nice, and the delicate Souldier Marching under Christs Banners?

Col. 1. 11.

Numb. 14. 17, 18.

2 Tim. 3. 3.

Tertull.

ſinners? How low, and hard, and full of croſſes ſoever thy condition may be in this world, *Courage man*! to give ground by a froward impatience, and pettiſh deſpondency, is a certain ſign of an impotent cowardize and feeble-mindedneſs, for *if thou faint in the day of adverſity, thy ſtrength is ſmall.* Prov. 24. 18.

2. *Secondly, Be ſtrong and very courageous to reſiſt temptations.* Which ſo long as we are in this world, the Devils walk and Principality; and ſo long as that bloud-thirſty *Abaddon* hath malice, and ſubtilty, VVe muſt never look to be freed from, for as a *roaring Lion he walketh about, ſeeking whom he may devour.* 1 Pet. 5. 8. He tempts to Atheiſm and infidelity, pride and malice, hypocriſie, covetouſneſs and ſenſuality, And there is no ſafety in truce, parly, or complyance, but in a ſtout and reſolute reſiſtance, and that Victory that certainly follows upon it; for, *reſiſt the Devil, and he will flee from you*; yet, as errand a Coward as he is, he had the Jam. 4. 17.

bold and daring hardineſs to aſſault our Lord Chriſt, in that famous *Duel* and *Encounter*, *Matth.* 4. but its obſervable, how the *Captain of our Salvation* to ſet us the pattern of a valiant and vigorous reſiſtance, pickt up his *fiery darts*, and threw them in his face, *It is written* (ſaith the Devil) *he ſhall give his Angels charge over thee*; *and it's written* (ſaith Chriſt) *thou ſhalt not tempt the Lord thy God*. The Devil will never be worſted by a Meaky cowardly Milkſop, and you muſt either overcome, or fall into his Clutches, the Apoſtle bids rouze up your courage, and ſtand to your Arms, *Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil, for we wreſtle not againſt Fleſh and Bloud, but againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places*. And though a man had ſtrength and courage enough to rout whole troops and ſquadrons of other enemies in the field,

Epheſ. 6. 11, 12.

field, he were like to bear away ſad and mournful trophies, if he, whoſe name is Legion, makes him Priſoner, and leads him captive at his will.

3. *Thirdly, Be ſtrong and very courageous in the ſubduing, and mortifying of corrupt affections.* Such as are Pride, and Paſſion, malice, earthly-mindedneſs, ambition, hypocriſie, wrath, and revenge, the worſt enemies we have; and were it not for theſe, the *Devil* would more eaſily be vanquiſh'd. *Samſon* ſlew the *Philiſtines*, heaps upon heaps, and they could never have wronged him, had not *Delilah* that lay in his boſome, betrayed him. Againſt theſe therefore we muſt ſtir up our whole ſtrength and courage, to ſmite them under the fifth rib. Theſe remaining luſts in good men, not wholly to be rooted out in this life, are like that remnant of *Canaanites*, that God left to prove *Iſrael*, to teach them War, and train them up in the Art-Military; and with whom he commanded them never to make Peace,

or a League of Friendship. And verily the crucifying of a darling lust, is an act of no less courage, then it was in *Abraham*, at Gods command to put a sacrificing-knife to the throat of his beloved *Isaac*. *David* got more true renown, by conquering a passionate revenge, in the case of *Saul* and *Shimei*, than in cutting off the head of *Goliah*. And *Solomon* hath laid it down for a rule (nor though a man of Peace, hath he at all undervalued Martial exploits and archievements) *He that ruleth his spirit* (*i. e.* keeps his soul from being invaded by exorbitant lusts and passions) *is a better man* (*i. e.* shews more Man-hood and gallantry of mind) *than he that taks a City*. God hath set up his Royal Standard, and on purpose Proclaimed open hostility against those insolent rebels which we harbour in our bosome; that we should draw our swords, and that not only to brandish them, with a flourish, or play a Prize, and strike with a false edge, but be at sharps, run them through

Prov. 16. 32.

through, ſlaſh and mangle them from head to foot, that we ſhould give fire, and ſpend our Powder and Bullet at home. In a word, that without any quarter given, we ſhould ſerve them as that wiſe woman did *Sheba*, at *Abel* of *Bethmaacah*, throw the Traytors heads over the wall. And thus much for the firſt part of the charge, *Be ſtrong and very courageous.* 2 Sam. 20 21.

2. *The Second* follows, that of *obedience*, and a complyance with the Divine Law, *That thou mayeſt obſerve to do according to all the Law, which* Moſes *my ſervant commanded thee.* Men of a *Military Profeſſion*, are concerned ſeriouſly to mind matters of *Religion*; A faithful punctual obſervance of the divine Law, is both neceſſary for a Souldier: And that which adds to him the greateſt luſtre and ornament. *Joſhua* was a great Commander, and yet not ſo abſolute, but that he muſt acknowledg a Superiour Lord, and take Law from God, and *Moſes* in his name. The Law of *Moſes* was then the only Manifeſtation

nifestation of Gods will, superadded to the originally imprinted Law of Nature: And although God hath to us amplified it in the Gospel, and reprinted it in a fairer Edition, yet that was to be the rule and measure of his actings, and he was thence to learn all his postures, not varying from it, by excess or defect, or as the Text hath it, in a Military phrase, *not turning* (or wheeling about) *to the right or to the left.* There's no such compleat armour for a Souldier, as that which Saint *Paul* recommends out of Gods Magazine, the *Girdle of truth, the brest-plate of righteousness, the shield of Faith, the helmet of Salvation, the Sword of the Spirit.* And there's a walking orderly ἀκριβῶς εὐτάκτως beyond that of marching rank and file. Did God of old take such order, that the *Priest* (whose office and imployment was the killing of Beasts) should be a man of holiness, and can we think he'l allow the *Souldier* in his Profession of killing men, to be a stranger to it? There is indeed a

Ephes. 6.

Licentious

Licentious, fanciful, and Fanatical Generation of men, that ſay the Profeſſion of a Souldier is now inconſiſtent with Religion, and the ſtate of Chriſtianity. All things are under the Goſpel to be acted with tenderneſs and indulgence, love and lenity: And if they could with theſe fine ſmooth ſayings, perſwade others to lay down their Arms, they themſelves were like to be the firſt, that without ſcruple would run to take them up. The Foxes, in the Fable, with ſuch a plauſible and inſinuating artifice, would have drawn the ſheep into a fair and kind correſpondence, only there was a ſort of rugged, and ſcandalous creatures, with ſharp teeth, called Shepherds Dogs, that ſtood in the way, and obſtructed the Peace, let them all be but firſt knockt on the head, and matters ſhould then be menaged kindly and lovingly, to their own hearts content. They bring Arguments indeed, pitiful ſlender ones (God knows) to prove, that Religion forbids the uſe of the Sword, ſuch

as

as it would hardly be worth while for me to anſwer; Swordmen themſelves may better do it, by a Religious deportment and converſation, the beſt and moſt effectual confutation of their feeble cavils, being like that Philoſophers walking up and down the room ſilently to refell his Arguments, that with mighty noiſe and buſtle, would needs prove there was no ſuch thing as motion. One of the great excellencies of Religion is, that as it conduces to mens eternal intereſt, and makes them happy in another world. So 'tis the accompliſhment and perfection of every ſtate and condition in this. This makes the Good Prince and the Good Subject, the good Husband, the good Wife, the good Maſter, the good Servant, the good Merchant, Mariner, Husbandman, Lawyer, Phyſician, yea and good Souldier too; unto whom (that I may ſpeak more particularly) it adds this ſixfold excellency and advantage.

1.

1. *Skill.*
2. *Courage.*
3. *Safety.*
4. *Honour.*
5. *Succeſs.*
6. *A Publick and beneficial uſefulneſs.*

1. *Firſt, Religion* adds to the Souldier the advantage of *Skill.* How expert was *David* when a youth: who when *Goliah*, his proud Enemy, deſpiſed the poor ſtripling, as a raw and undiſciplin'd novice, ſlung a ſtone into his forehead, and laid that mountain of fleſh flat at his foot; would you know how he became ſo dextrous, and with ſuch art did the exploit, he himſelf tells you, that God, to the obſervance and pleaſing of whom, he applied himſelf with a ſtudious care, and utmoſt diligence, had train'd him up in his Artillery-Ground. *The Lord my ſtrength* Pſa. 144. 1. *teacheth my hands to War, and my fingers to fight.* And at another time, when he over-reacht, and out-witted *Achito-*

*Achitophel*, countermin'd, and defeated the cunning ſtratagem of that profound ſhrewd pated Politician; it was not ſo much his own Mother-wit, as a Religious care to pleaſe God, that made him his Arts
Pſal. 119.98. Maſter. *Thou* (ſayes he) *through thy Commandments, haſt made me wiſer than mine enemies, for they are ever with me.* He that has the higheſt and principal wiſdome, to go beyond the *Devil* in his plots, and baffle that bloody enemy of ſouls in his miſchievous deſigns (*and the*
Job 28. ult. *fear of the Lord that is wiſdom, and to depart from evil is underſtanding*) is the likelieſt perſon, by the guidance, and direction of the *only wiſe God*, to blow up and ſcatter the petty projects of fleſhly oppoſites, that compar'd with that ſpiritual adverſary, are the acuteſt of them, thick-ſcull'd and heavy-headed enemies. Atheiſm, profaneſs, and irreligion, blaſt the beſt laid deſigns, and lead the ſubtle Artiſts and contrivers of them, into traps,
Job 5. 12. and unſeen precipices. *God diſappoint-*

*eth*

*ch the devices of the crafty, ſo that their hands cannot perform their enterpriſe*, they are ſhort and defective, both in the *Theory* and the *Practice*, their fine ſpun Policies come to nothing, and break like the Spiders web. And when any exploit is to be done, they are *fumble-fiſted*, and their hand hangs in their Glove; *the ſtout-hearted are aſleep* (ſaith the Pſalmiſt) *and the men of might have not found their hands:* But what the Prophet ſayes of the Husbandman, holds true of the upright, obedient, and conſcientious Souldier, *his God doth inſtruct him to diſcretion, and doth teach him.* Pſal. 76. 5. Iſa. 28. 26.

2. Secondly, *Religion* gives the Souldier the advantage of *Courage and boldneſs*. Nothing doth ſo fix and conſolidate the mind, to a fearleſs and undaunted reſolution in dangers, as its being poſſeſſed and principled with Gods holy fear, for *in the fear of the Lord there is ſtrong confidence. Clavus clavum tradit, omnes timor Dei pellit timores. David* Prov. 14. 26. *Nieremberg.*

in the 112. *Psalm*, describes a man of a brave and bold spirit, that *he shall not be*
Ver. 6, 7. *mov'd, nor afraid of evil tydings*; and who this man of courage and confidence is, he tells us, one that the world would little dream of, the divine Coward, *one*
Ver. 1. *that feareth the Lord, and greatly delighteth in his Commandments.* And when the People in *Samuel*'s dayes, were by a thunder in Wheat-Harvest, smitten with a *pannick*-fear, and scared almost out of their wits, it was excellent and proper counsel that he gave them (though to some it may look like a contradiction) *fear*
1 Sam. 12. 20, & 24. *not, only fear the Lord, and serve him in truth, with all your heart.* This we have suggested in the Text, *Be strong and very Couragious*; How so? *Observe to do according to all the Law which* Moses *my servant commanded thee.*

Vile men, of Atheistical, debauch'd principles and practices, *Dammers and Sinkers*, may rant and swagger, and when furnished with *Pipe* and *Pot-Ammunition*, pre-

pretend high to feats of Proweſs and Chivalry, and might bear away great renown for Martial exploits, if (as when of old the Giants fought it by fighting againſt the Gods) ſending defiances to heaven, and ſtorming it with full mouth'd Oaths, and Blaſphemies, would carry it, but however they may ruffle, and look big, they can never be truly couragious, who carry that deadly enemy in their boſome, a guilty accuſing Conſcience, a diſmal Volume; which when it opens, more appales and diſpirits them, than the writing upon the wall did *Belſhazzar*, in his carowſing and drunken frolick; Conſcience, I ſay, that at the approach of death, uſes to awake and beat a frightful alarm, as old ſores ake and throb moſt at night to bedward, and there's nothing more like to make a white-liver'd Souldier, than that black-mouth'd accuſer, nor will any man ſneak baſely, and cowardly run his head in a hole, or be backward to venture his life in ſo good a cauſe as the ſaving of his Countrey, like him

him that is madly bold and forward to venture his Soul, in ſo bad a one, as the ſatisfying of his luſts. *The wicked flee* (ſaith *Solomon*) *when no man purſueth*, he is haunted with ſo many walking Ghoſts in a guilty Conſcience, that he runs for his life, when there is nothing behind him but his own ſhadow; he is *Al a mort* with the ſhaking of the tops of a few reeds or thiſtles, as if they were the Pikes of an armed enemy, arrayed in Battalia; his heart ſinks to his heel, at the ruſling of the wind among the leaves, as if it brought the more certain News of his death, than the report of Musket or Canon. What a doughty combatant was *Cain* like to prove, when having armed and enraged his own Conſcience againſt him, by imbrewing his hands in the bloud of an innocent brother, he ſtood whining and puling with finger in eye, *Every body that meets me will kill me?* *But the righteous is bold as a Lion.* That ſaying of *David* was no flaſhy vapouring huff, but the iſſue of an unſhaken gallan-

Prov. 28. 1.

Gen. 4. 14.

gallantry of Spirit. *Though an Hoſt ſhould encamp againſt me, my heart ſhall not fear, though War ſhould riſe againſt me, in this will I be confident.* Pſal. 27. 3.

3. Thirdly, *Religion* gives the Souldier *ſafety*, and ſecures him againſt danger. It were the leſs advantageous to a man at arms, if it only put into him ſpirit and metal to attempt and encounter dangers, and there left him of the forlorn, without hope of a ſafe and honourable retreat, or a ſtrong hold for his defence and protection, *but the way of the Lord is ſtrength to the upright.* Prov. 10. 29. And let Swords claſh, and bullets fly thick, that man is out of harms way, and needs not flinch or fear colours, whoſe path is encompaſſed with a brazen wall. Holy *David* fighting upon great odds, againſt an whole Hoſt, was not more confident than ſecure; *For in the time of trouble, he ſhall hide me in his Pavilion, in the ſecret of his Tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.* Pſal. 27. 5. That is, a well fortified and impregnable Garriſon,

ſon, into which the Prophet *Iſaiah* puts the righteous perſon, and he ſeems particularly to deſcribe the righteouſneſs of a Souldier, One that *deſpiſeth the gain of oppreſſion, and ſtoppeth his ears from hearing of blood: He ſhall dwell on high, his place of defence ſhall be the munition of rocks, bread ſhall be given him, his waters ſhall be ſure:* If enemies beleaguer him, and bring ropes and ſcaling ladders, they are all too ſhort, *He dwells on high.* If they bring Petards, and plant great Guns for Battery, all inſtruments of violence are (alaſs) too weak, to make a breach, and force an entrance, for *his place of defence is the Munition of Rocks.* And if perhaps deſpairing to ſtorm, they ſhall deſign to ſtarve him out of his ſtrong hold, that plot is like to fail, and come off as poorly as the other, for the man is as well ſtored with Victual as Ammunition, *Bread ſhall be given him, his Waters ſhall be ſure.* Gideon, a brave Souldier, when in obedience to God, he threw down *Baals* Altar, was ſorely

Iſai. 33. 15, 16.

rely threatned, by a rude rabble of enraged Idolaters, (And there is no madneſs like that of mens being mad for Religion) but God himſelf was of his guard, and gave him ſafe conduct, ſo that all their high bluſter of words proved meer Squibs and Crackers. And if it ſhall be ſaid, Religion is not alway the Souldiers defence; It was the hard hap of godly *Joſiah*, and ſince that of many a good man, to be wounded and ſlain in the day of Battel. I anſwer, God, when he ſees it beſt, delivers them either from, or out of dangers; or if neither of theſe, however at the long run he will infinitely reward them, ſo that, be the hazards and miſchiefs what they may, that they wade through, they are ſure, when all accounts are made up, not to come off loſers. Put the caſe, a *General* were able, (as we are ſure God is) to make his Souldiers ſhot-free, to cure the wounded, and quicken the dead, and at the head of his Army ſhould ſay before a Fight, *Come on my ſtout hearts, fear nothing, Ile engage my honour,*

*that not a man of you shall be a loser by this Battel.* And yet when they fall on, and are at it *Pell-mell*: Some indeed are untouch't, but others lose, either a leg or an arm, or are killed outright. Well! the Fight over, and the *General* surveying his Army, the first, that lost never a drop of bloud, he rewards well for fighting, them that lost their limbs, he makes sith whole, and gives them what is better than a leg or an arm; the slain he raises to life after a most glorious manner, makes them all *Captains and Colonels*, and bestows upon them places of honour and command. Now which of all these lost any thing by fighting! they sure lost least that were quite knockt o'th head, and for a time lost all in appearance.

4. *Fourthly, Religion* adds to the Souldier *honour and renown*; And this many a one of that Profession prefers to his safety, and so that be preserved untoucht, matters not how he exposes life and limbs to danger. Now there's nothing like Religion advances to honour and dignity, it

makes

makes a mans face to shine, and incircles his head with a glory. All the Ovations and triumphs of *Roman Consuls* and *Dictators*, gave but a mean and trivial lustre (like the glittering of a gloworm, or the shining of a piece of rotten wood in the dark) compar'd with the real and substantial brightness of them that have *the Spirit of glory, and of God resting upon them.* And of these two, that holds true that the Apostle saith of the Law and the Gospel, *That which was made glorious, had no glory in this respect, by reason of a glory that excelleth.* *The righteous* (saith *Solomon*) *is more excellent than his neighbor.* And representing Religion under the name of wisdom, as a magnificent Queen, distributing various and ample rewards to all her train, he reckons *honour*, with *riches* to boot, as a *left-hand* boon and largess. Nay God himself puts in caution and security (that never yet broke his *parole*) to advance their reputation and renown, that are careful to lift up his Praise, by holy practices, and (as it were)

1 Pet. 4. 14.

2 Cor. 3. 10.

Prov. 12. 26.

Prov. 3. 16.

dub them his *Knight-Bannerets* in the
1 Sam. 2. 30. field, *them that honour me, I will honour, and they that despise me, shall be lightly*
Hag 2. ult. *esteemed. I will take thee O* Zerubbabel *my servant, the Son of* Shealtiel, *saith the Lord; and will make thee as a Signet, for I have chosen thee.* God takes notice of his noble birth, the son of *Shealtiel*, not a Signet made of a shoe-buckle, but his highest honour was, *Zerubbabel my servant, I will make thee as a Signet, for I have chosen thee.* There is in vertue and goodness, that intrinsick beauty, and amiable commanding Majesty, that it conquers and captivates, sets up its trophies in the minds of observers, and conciliates respect and reverence from those persons that will not themselves be at the trouble to practice it.

5. *Fifthly, Religion* gives *success* and an happy prosperous issue of affairs: Nothing doth so intangle and perplex an enterprise, and make it miscarry in mens hands, as their sinning against God, they that walk in their own wayes, *Sow the wind*

and

and all the crop they are like to reap thence, is the *whirlwind*, to blaſt and ſcatter all they take in hand. The *Iſraelites* ſin made their Carcaſſes to fall thick and threefold in the Wilderneſs, ſo that of above ſix hundred thouſand that came out of *Egypt*, two only, *Caleb* and *Joſhua*, ſet foot into the promiſed Land: Nay, *Moſes* himſelf, for his infidelity and diſobedience, ſtriking the rock, when God bade him but ſpeak to it, was ſhut out of *Canaan*, and had his *Leading-ſtaff* taken from him. And when God put it into *Joſhua*'s hands, it was done with the charge in the Text, and a reaſon annexed, that affairs might thrive better under his conduct and menagery, *that thou mayeſt proſper whitherſoever thou goeſt.* And again, ver. 8. *then ſhalt thou make thy way proſperous, and then ſhalt thou have good ſucceſs.* Not but that holy and good men have been worſted, and loſt the day. It is no new thing, for Gods *Iſrael* to flee before accurſed *Amalekites*, or be led captive by *Baboniſh* conquerors, but it was Exod. 12. 37.

ſin,

ſin, that *accurſed thing* that ſoyl'd and routed them, and caſting Gods Law behind their back, made them to turn their back before their enemies. And there is no way lies ſo fair and ſmooth to ſucceſs and victory, as for the Menagers of Martial affairs, by a Religious and faithful obedience, to engage him that is *the Lord of Hoſts*, in their cauſe and quarrel.

6. *Sixthly* and Laſtly, *Religion* adds to the Souldier a *publick and beneficial uſefulneſs*, ſuch as anſwers thoſe juſt ends, for which God hath put the Sword into his hands; without which, the world perhaps would have no more cauſe to joy in the bare ſucceſs of arms, then the poor *Polander* at this day in the *Great Turks* proſperity. Neither the Civil nor the Military Sword is to be born in vain, God hath appointed the one and the other to ſet and keep the world to rights, ſo as that where the Sword of the Magiſtrate cannot enter, nor Juſtice and reaſon take place, by reaſon of mens bruitiſh luſts, & ungovernable paſſions, the Souldiers Sword is to cut a way for

them

them. The ſtate of things would, its true, be very much better'd in the world, if reaſon and equity, righteouſneſs and honeſty could obtain ſuch an uncontrolled, and univerſal Empire, as might make the Souldier uſeleſs, and *beat Swords into Plow-ſhares, and Spears into Pruning-hooks*; but this neither being, nor to be expected, in our corrupt degenerate ſtate, where the moſt men, like bruits, blindly and eagerly purſue a meer ſenſual intereſt; God hath made the Military Sword *a whip for the Horſe, a bridle for the Aſſe, and a rod for the Fools back.*

Now without the ſway and influence of *Religion*, and a ſenſe of duty to God, this ſevere, boiſterous, and bloudy inſtrument can hardly be menaged to the ends of Juſtice and righteouſneſs; men would uſe it to promote their own luſts and paſſions, humours and intereſts, and cut and ſlaſh, only to carve the fat and large portions for themſelves; and ſo greater injury and miſchief would be done by the Sword than redreſſed; were St. *John Baptiſts* Military Lecture no part of the diſcipline, the world would have no diſeaſe Luke 3. 14.

more.

more fatal and deadly than this last remedy? When *Cain* took up arms without any restraints of Religion, what woful havock did he make, destroying one quarter of the world at a blow? And among our selves, not long since, when they had the sword in their hands, that were Saints, without Religion, and applauded themselves in a godliness without righteousness and honesty, how were honours and estates, lives and liberties, the crown it self, and the head that wore it, sacrificed to pride and revenge, boundless ambition, and insatiate avarice? I should not on such a day as this, bring sorrows to remembrance, but that there is joy in thinking we are past them. And that they are not now the objects of sense, but memory, *olim meminisse*. But on the other side the unbyassed holiness and Religious integrity of a Sword-man, makes him a publick benefit: And as a *second* to the Prudent, faithful and conscientious *Magistrate*, the world is beholden to him for the little peace, justice, honesty, and good order that are yet remaining in it.

*FINIS.*